

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Islaam is The Blessed Religion

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After greeting the students and those in attendance with "As-salaamu 'alaykum wa rahmatullaahi wa baarakatu," the shaikh praised Allaah, the Lord of all that exists, and asked Allaah to send the salaam upon he who was sent as a mercy to all of creation, our Prophet and leader Muhammad, and all his family and companions.

To proceed:

Welcome all my beloved ones for Allaah's sake to the likes of this sitting of knowledge in which we study and remind each other about some of the speech of our Lord (*Subhanahu wa Ta'aala*) and that which is authentically reported from our Prophet Muhammad (*salallaahu 'alaihi wa sallam*). And we ask Allaah, the Sublime and Exalted, to make us all of those who remember Allaah quite often.

As Allaah (*'Azza wa Jall*) said in the Qur'an:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

“Remember Me, and I will remember you. Be grateful to Me, and do not be ungrateful.” (Al-Baqarah, ayah 152)

In a hadeeth Qudsi, the Prophet (*salallaahu 'alaihi wa sallam*) said:

“To Allaah belong mobile (squads) of angels who have no other work (to attend to but) to search for the assemblies of Dhikr and, when they find such assemblies in which there is Dhikr (remembrance of Allaah), they sit in them and some of them surround the others with their wings till the space between them and the sky of the world is fully covered. And when they disperse (after the assembly of Dhikr is adjourned), they go upward to the heaven, and Allaah, the Exalted and Glorious, asks them although He is best informed about them: Where have you come from?

And they say: We have come from some slaves of Yours on Earth: they were glorifying You (saying "Subhanallaah"), exalting you (saying "Allaahu akbar"), declaring that there is none deserving of worship except You (saying "La ilaaha ill Allaah"), praising You (saying "Al-Hamdulillah"), and asking [favours] of You.

He [Allaah] says: And what do they ask of Me? They say: They ask of You Your Paradise. He says: And have they seen My Paradise? They say: No, O Lord. He says: And how would it be were they to have seen My Paradise! They say: And they seek refuge in You. He says: From what do they seek refuge in Me? They say: From Your Hellfire, O Lord. He says: And have they seen My Hell-fire? They say: No. He says: And how would it be were they to have seen My Hellfire: They say: And they ask for Your forgiveness.

Then He [Allaah] says: I have forgiven them and I have bestowed upon them what they have asked for, and I have granted them safety from that which they seek safety from. They (angels) say: O Lord, among them is so-and-so, a much-sinching servant, who was merely passing by and sat down with them. And He [Allaah] says: And to him [too] I have given forgiveness: he who sits with such people shall not suffer.” [Bukhari, Muslim]

So this hadeeth - my beloved brothers, there are many other ahaadeeth supporting its meaning - clarifies for us the virtues of knowledge and the virtues of the sitting of knowledge. They are sittings that Allaah, the Mighty and Majestic, loves and He loves the people of these sittings. And He is proud of them. So therefore we believe that the likes of *this* sitting - if it is sincere (purely) for Allaah (*'Azza wa Jall*) and in accordance with the Sunnah of the Prophet Muhammad - then Allaah is mentioning these people by their names right now in the highest company.

Because Allaah says:

فَاذْكُرُونِي أَذْكُرْكُمْ

“Remember Me, and I will remember you.” (Al-Baqarah, ayah 152)

And Allaah says (what means),

"I am along with My slave as long as his lips move remembering me. When he mentions Me by himself, I mention him by Myself. And when he mentions me among other people, I mention him in a group that is better than the group he is mentioning Me."

This is a virtue from Allaah; for indeed, if Allaah loves a slave, He uses him in His obedience. And when Allaah wants good for him, He gives him *fiqh* (understanding) of His Deen, this blessed religion, the religion of Islaam, which Allaah has chosen to be the last of His (legislations), and He has selected Muhammad (*salallaahu 'alaihi wa sallam*) to be the seal of the Prophets, and He has chosen the Muslims to be the last and best of the nations. This religion of Islaam, Allaah has intended by it to show mercy to all of the worldly life.

Before Allaah revealed the Qur'an to Muhammad (*salallaahu 'alaihi wa sallam*), the people had left off the call of the previous Prophets, they had adopted all types of incorrect beliefs, incorrect acts of worship, poor character and poor dealings and transactions amongst each other. Allaah said:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

“He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islaamic laws and Islaamic jurisprudence) and Al-Hikmah (As-Sunnah: legal

ways, orders, acts of worship, etc. of Prophet Muhammad). And verily, they had been before in manifest error.” (Al-Jumu'ah, ayah 2)

Before the Prophet (*salallaahu 'alaihi wa sallam*) was sent, they were outwardly misguided. For this reason, Allaah looked at all of them and *makatabum* (hated) all of them - Arabs and non-Arabs - except a few people from Ahlul Kitab. [Muslim]

Imam Ibnul Qayyim (*rahimahullaah*) said, "Indeed the entire earth was in great need of the Prophet (*salallaahu 'alaihi wa sallam*) being sent to them, more than their need of drinking water and light of the sun. For this reason, Allaah said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have sent you (O Muhammad) not except as a mercy to all of creation.” (Al-Anbiya, ayah 107).”

This mercy who has been given to us (*salallaahu 'alaihi wa sallam*), those who have believed in him, is a virtue from Allaah (*'Azza wa Jall*). And those who disbelieved in him is justice from Allaah (*'Azza wa Jall*). May Allaah preserve you. When a person looks at the reasons and means which he has exerted toward guidance, he will find only a few means, a few reasons - not befitting the likes of this great bounty. You've only given a little effort. However, Allaah has guided you. Because He (*Subhanahu wa Ta'aala*) has desired good for you, desires good for you in this life and the hereafter...and what is good for you on the Day of Judgment.

For this reason, it's upon you to think and ponder. Allaah existed and you didn't. So He (*Subhanahu wa Ta'aala*) created you, and He fashioned you in a perfect fashion and manner, then He guided you without you even asking. So, therefore, after you have been guided, ask Him, say:

(*Allaahumma, Al-Awwal, kammaa hadaytani min hawla minee wala Quwa, As'aluka thabitni 'ala hadhid-Deen.*)

"O Allaah, The First (Al-Awwal), just as You guided me without any strength or power from me, I ask You to grant me firmness upon this religion."

Just as Allaah has guided us, we ask Him - without any power or any strength from us - to give us firmness upon this religion, because there are many distractions from the truth, countless, many hindrances from being firm upon the religion. There are many hindrances from being firm upon the Sunnah. Because the Prophet (*salallaahu 'alaihi wa sallam*) has informed us the truth,

"This nation will split into 73 sects," then he said, "Each of them will be in the fire except for one."

One from the Salaf (first three generations) said,

"I don't know which blessing is greater, that Allaah guided me to this religion, or that Allaah guided me to the Sunnah."

There are many countless distractions, doubts, ambiguous matters, lusts, whims and desires. They will come to a people at a time, and the one who holds onto his religion is like the one who holds onto burning coals, red coals. He will have the reward of 50. The companions asked [the Prophet], **"Fifty of us or 50 of them?"** The Prophet (*salallaahu 'alaihi wa sallam*) said,

"Rather from amongst you. You will find those who helped you; they will not find anyone who will help them."

And I see this to be clear for the Muslims who live in the west. And I hope that whenever they hold onto the religion and bite down with their molar teeth, that they will obtain the reward of 50 of the companions.

Without a doubt, the reward of the companionship of the Messenger (*salallaahu 'alaihi wa sallam*)... that we make harmony between all the... The Prophet (*salallaahu 'alaihi wa sallam*) has mentioned the reward of the companions. Therefore, it is upon us to be grateful to Allaah for guiding us, then we ask Him (*Subhanahu wa Ta'aala*) to make us firm, then to take to the legislated means with which we hold onto Islaam and, specifically, hold fast to the Sunnah.

Because when bid'ah enters the hearts of a person, it (the heart) closes. We see many people fall into bid'ah and it's as if they went mad. Just as Imam ash-Shafi'ee (*rahimahullah*) mentioned,

"Tasawwuf (Sufism) is misguidance. He becomes a Sufi in the morning and, by Dhuhr, he is crazy, mad."

[al-Bayhaquee recorded in his Manaaqib ash-Shaafi'iyyah in volume 2 on page 208]

Just as the Prophet (*salallaahu 'alaihi wa sallam*) has informed us about the Khawaarij:

"They will be young, foolish, and unwise."

So therefore, bid'ah (innovations) takes (away) a person's sense - a trial so severe that he will encounter something bad and see it as something "good." It takes away the firmness. Bid'ah takes away the things that makes a person firm. Holding onto the Sunnah is like holding onto pillars, columns.

Look at those Khawaarij (renegades). Over 3,000 at the time of the companions of the Messenger (*salallaahu 'alaihi wa sallam*) came to Madinah - the city of the Prophet (*salallaahu 'alaihi wa sallam*) - and surrounded 'Uthman bin 'Affan (*radiallaahu 'anhu*) in his house and put the people of Madinah to fear, and they had the (audacity) to attack the rightly-guided Calipha 'Uthman, the in-law of the Prophet.

'Uthman was given glad tidings of Paradise. When there was no more funding for the Battle of Tabook, ['Uthman presented his wealth] and the Messenger of Allaah (*salallaahu 'alaihi wa sallam*) said,

"There is nothing more 'Uthman has to do after today."

'Uthman gave the Messenger of Allaah (*salallaahu 'alaihi wa sallam*) the bai'ah (pledge of allegiance) of Ridw and with his right hand. And the Prophet's right hand was better for...

Despite this, when these [innovators] came, they threw away all of this, and they attacked 'Uthman. He was over 80 years old. He grew old in Islaam. The innovator said,

"Allahu akbar, that which is between me and entering Paradise is killing this shaikh ('Uthman)."

Then audhoobillaah, he killed 'Uthman. They threw away all of..., and threw away *al-Walaa wal-Baraa* (Love and Enmity for Allaah's sake)... He [the innovator] showed hatred to Allaah's friends, and allegiance to Allaah's enemies.

He hates the people of the Sunnah, wages war against Sunnah, and he loves bid'ah, and he shows allegiance to the people of bid'ah. The Prophet (*salallaahu 'alaihi wa sallam*) said Allaah said,

"Whoever shows hatred to a loved one of mine, I will war against him."

(Sahih al-Jami' no. 1778)

So therefore, this is the affair of bid'ah, may Allaah protect you. For this reason, it is binding to hold fast to the Sunnah. The further a person gets away from the Prophet (*salallaahu 'alaihi wa sallam*) - in time and place - innovations will grow. More lust and desires and doubtful affairs. And there is no salvation unless we make ourselves sincere and hold fast to the anchors of the Book of Allaah and the Sunnah of the Messenger (*salallaahu 'alaihi wa sallam*). Allaah *'Azza wa Jall* (Mighty and Majestic) said:

فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى (123) وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً
ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (124)

"...Whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder (i.e. neither believes in this Qur'aan nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." (Ta-Ha, ayat 123 and 124)

In at-Tabari, Ibn 'Abbaas (*radiallaahu 'anhumma*) said,

"Allaah assures and guarantees the one who reads the Qur'an and acts upon it [that he] will not be astray nor wretched in the hereafter."

In Sahih Muslim, you know the hadeeth, and it is also in another hadeeth outside of Sahih Muslim, the Prophet (*salallaahu 'alaihi wa sallam*) said,

"I leave you with that which if you hold fast to you will never go astray after me: the Book of Allaah and my Sunnah."

In Ibn Majah, the Prophet (*salallaahu 'alaihi wa sallam*) said,

"I have left you upon a clear path - its night is like its day - no one deviates from it except that he is destroyed."

This time was foretold by the Prophet (*salallaahu 'alaihi wa sallam*). There are many innovations, and no innovation comes except that it says it is not innovation. [In contrast] *Ribaa* (usury, interest) says, "I am Riba." Clear. Drugs come and say, "I am Drugs." Clear.

However, innovations come and say, "I am making peace." "I am renovating." "I am something which is free from mistakes." "I am protecting you." "I am for unity." "I am bringing people's hearts together."

No one knows innovations except for the firmly-grounded scholars.

Likewise, in Sahih Bukhari, in the Book of Fitan, the very beginning... [The Shaikh, (*hafidhahullaah*), alluded to a poem that Imam Bukhari (*rahimahullaah*) quoted at the very beginning of the 17th chapter of the Book of Fitan, Vol. 9, in his Sahih which shows how the ignorant are deceived by fitan (trials, shirk, bid'ah). Imam Bukhari said: Some of the learned men used to recite the following poetry at the time of al-Fitan (trials).

Imra-ul-Qais said:

*The war at the beginning seems attractive
Moving with its beauty for every jaabil (ignoramus)
But when it flares strongly
It becomes an old lady whom none accepts in marriage
With gray hair and bad color
Disliked to be smelled or kissed.*

Innovation is like an old woman, a hag, 70, 80 years old. She is not married, and then she thinks about marriage. She goes to the salon (hair dresser). And she beautifies and adorns herself. She puts on contacts and... [in attempt to deceive people]. (Those who know her say) "We know her, aoodhoobillaah, this is fulana. We know her." The people in Los Angeles don't know her. They say, "She's very beautiful." Come on, let's take her to Hollywood." [The shaikh used American cities as examples since Muslims from America were in attendance.] The people of New York say, "No, she's an old hag; we know her."

This is the reality of bid'ah, may Allaah protect us.

The people of knowledge and experience know bid'ah, because it takes different colors and shapes, and it misguides people with weak knowledge.

Allaah said:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

"And mix not truth with falsehood, nor conceal the truth while you know (the truth)." (Al-Baqarah, ayah 42)

Allaah warned the Jews from misleading the people. How can they mislead the people? Just like 'Ali (radiallaahu 'anh) said about the Khawaarij, who said,

"There's no ruling except Allaah's ruling."

So 'Ali (*radiallaahu 'anhu*) said,

"A word of truth by which they intend falsehood."

So bid'ah can look like truth, but it uses falsehood. For this reason, Ibnul Qayyim (*rahimahullaah*) said...

So thank Allaah, thank Allaah, thank Allaah for the favors. I remind you (to ask) Allaah to make you firm, and I adjure Allaah to make you firm upon the Sunnah, and to know the people of the Sunnah from the people of bid'ah, and to know the callers of the Sunnah from the callers of bid'ah. Hold fast to this and bite down on it with your molar teeth. I ask Allaah by His beautiful Names to make you firm until we meet Allaah (*Subhanahu wa Ta'aala*) and He is pleased with us. And Allaah is The Most High and All-Knowing, and may Allaah extol and send salutations upon our Prophet Muhammad.

Highly Beneficial Question and Answer Session

(Included are the Questions Which Deal Specifically With this Topic)

After thanking the shaikh for the *bayaan*, and asking Allaah to place this on the shaikh's scale of good deeds, the moderator then relayed some questions on behalf of some brothers.

First Question: O shaikh, may Allaah preserve you. Sometimes the Sunnah can be confusing to some, (such as) one who is new to Islaam. It has a big effect on him, and he doesn't know which is which. So how should a Muslim youth, whom Allaah (*'Azza wa Jall*) has guided to Islaam, know the Sunnah in the likes of these dark lands (such as the West)?

First Answer: The Sunnah - may Allaah preserve you - has no other name or term except "Sunnah." It's outward, it's clear, it's manifest. It calls you to holding on. It says: follow the Book of Allaah, follow the Sunnah of the Prophet (*salallaahu 'alaihi wa sallam*), follow the scholars of this nation, those scholars who have knowledge and experience and wisdom. So the caller to the Sunnah calls only to Allaah. He never calls you to himself. Allaah, the Mighty and Majestic, says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

“And who is better in speech than he who invites (men) to Allaah's (Tawheed), and does righteous deeds, and says: "I am one of the Muslims." (Fussilat, ayah 33)

The caller of the Sunnah doesn't say, "Give me and pledge allegiance to me." He doesn't say, "Come to my clan." He says, "this is the Book of Allaah, so follow it."

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“Say (O Muhammad): "This is my way; I invite unto Allaah (Tawheed) with sure knowledge, I and whosoever follows me with sure knowledge. And Glorified and Exalted be Allaah (above all that they associate as partners with Him). And I am not of the Mushrikun.” (Yusuf, ayah 108)

Shaikh-ul-Islaam Muhammad ibn 'Abdul-Wahhab (*rahimahullaah*) made a very important point for *da'ees* (callers). He said that many people only call to themselves and they (mistakenly) think they are calling to Allaah.

Imam ash-Shafi'ee (*rahimahullaah*) used to ask Allaah, **"I wish if the people took my knowledge and they didn't know my name. I wish they didn't even know me, but they took the knowledge that I had."**

This is the Sunnah!

The Sunnah is that which the Prophet (*salallaahu 'alaihi wa sallam*) and his companions (*radiallaahu 'anhum ajma'een*) were upon. And the greatest man whose personality was mentioned to those who came after him is the Prophet (*salallaahu 'alaihi wa sallam*). Allaah has preserved his *seerah* (biography).

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).” (Al-Hijr, ayah 9)

This Qur'an has remained just as it was revealed. This Sunnah is preserved: (and available in the compilations of) Bukhari, Muslim, Abu Dawud, At-Tirmidhi, Nasa'i, Ibn Majah, so on and so on. The narrations of the Salaf are reported to us - they're here available. The only thing left is for us to strive and exert ourselves. And this is a type of Jihaad. As Ibnul Qayyim (*rahimahullaah*) said, "That you fight yourself to learn that which the Prophet (*salallaahu 'alaihi wa sallam*) brought, this is the first Jihaad."

The Prophet (*salallaahu 'alaihi wa sallam*) has brought this Qur'an (from Allaah) and this Sunnah (from Allaah). The companions preserved (them), transmitted (them),

and recorded (them) in their actions, and explained (them) in their actions and statements...

Fight yourself to implement that which the Prophet (*salallaahu 'alaihi wa sallam*) brought. Fight yourself to call the people to that which the Prophet (*salallaahu 'alaihi wa sallam*) called. Fight yourself to be patient and persevere upon that which the Prophet (*salallaahu 'alaihi wa sallam*) brought from Allaah. Everything you need is available and present. The 'aqidah of the Prophet (*salallaahu 'alaihi wa sallam*) is here, available. The acts of worship and statements...are available. The actions of worship are available. The acts of worship regarding wealth are available. The acts of leaving off are available, and dealings, transactions and character. Everything you need is available. All that is left is that you fight yourself to implement them.

If you see a person say, "Allaah said," "His Messenger said" - not "come to my group" or "come to my party" - then this is the true caller, (the one who says) "Allaah said," "His Messenger said," "the companions said." There is no confusion about this.

Second Question: O our shaikh, may Allaah preserve you. There are two verses in the Book of Allaah regarding calling to Allaah. The first of them is:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“Say (O Muhammad): “This is my way; I invite unto Allaah (Tawheed) with sure knowledge, I and whosoever follows me with sure knowledge. And Glorified and Exalted be Allaah (above all that they associate as partners with Him). And I am not of the Mushrikun.” (Yusuf, ayah 108)

The second verse is:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالنِّبَاتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islaam) with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.” (An-Nahl, ayah 125)

So how do we clarify the difference between the *baseerah* (insight) and *hikma* (wisdom) concerning the callers to Allaah, the Mighty and Majestic?

Second Answer: *Baseerah* (insight) - may Allaah preserve you - is knowledge of three things. The first of them is that you be certain that what you invite the people to is Islaam, and not to bid'ah, nor to a custom.

Second that you are certain that what you prohibit is something that is haram, or at least disliked. Perhaps you may forbid people from something which is from Islaam, or prohibit the people from something lawful, declaring that which is lawful to be "unlawful," or declaring that which is unlawful to be "lawful."

You must have *'ilm* (knowledge) and *yaqin* (certainty) of this. May Allaah preserve you. The main reason for falling into these is ignorance.

The Prophet (*salallaahu 'alaihi wa sallam*) told us the Muslims will divide into 73 sects.

I will mention to you a conference (or lecture) in which three people came together. The first of them was a Rafidee, one of the extreme Rafidees (of the deviant belief of the 12 Imams). The second was an Ibadee (a Kharijee). And the third was a Sufi. And the one who presented this lecture was a Doctor from the general common people. And they said, *"Why shall we split up and be divided? Isn't the Qur'an one? Isn't our Prophet one? Our Qiblah, isn't it one? And he prays our salat...and he eats our slaughtered meat? He's a Muslim; what is for him is for us, and what is upon him is upon us."*

The lecturer said "Yes."

[One of them said:] *"Therefore, we're going to write an 'aqidah we can all agree with. We believe in Allaah, His angels, His books, His messengers, the Last Day...(to the end of it)."*

So someone with intelligence said, "Will you worship Allaah alone, making no partners in association with him?"

They all agreed: "The Rafidee, the Ibadeeu (a Kharijee) and the Sufi and the general common person (who calls himself "Sunni") are upon the same 'aqidah: Tawheed, we worship Allaah alone and associate none as partner."

They stood up and hugged each other and said, "*Our nation will be unified.*" Then they left. The Rafidee went to his grave and asked (made du'aa to) other than Allaah; the Kharijee declared Muslims "kufaar," cursing 'Ali (radiallaahu 'anhu); and the Sufi went to his corner, shaking, dancing and spinning.

And they said "we're all together." [Why?] Because they spoke about general matters (nothing specific). General talk.

All Muslims say, "I worship Allaah without partners." However, what is worship? ...Is *du'aa* (supplication) *'ibaadah* (worship)? They [the misguided who make du'aa to other than Allaah] say, "*Du'aa is not 'ibaadah.*" *

Is *isti'aanah* (seeking assistance for what only Allaah can provide or repel) *'ibaadah*? They [the misguided who seek assistance from other than Allaah for what only Allaah can provide or repel] say, "*Isti'aanah is not 'ibaadah.*"

Is *isti'aadhah* (seeking refuge) *'ibaadah*? They [the misguided who seek refuge in other than Allaah] say, "*Isti'aadhah is not 'ibaadah.*"

Is *dhabh* (slaughter) *'ibaadah*. They [the misguided who slaughter for other than Allaah] say, "*Slaughter is not 'ibaadah.*"

Is making tawaaf around the graves *'ibaadah*? They [the misguided who make tawaaf around the graves] say, "No."

When they learn the details, then they differ and split up.

So make sure that the first thing that you are calling to - upon baseerah - is Islaam. And make sure that which you forbid the people is not from the Deen, and (make sure you) are not calling to wage war against Allaah and His Messenger. How many callers do this?

We hear all types of stories. One deviant caller said, "*The one who acts upon the Qur'an and Sunnah is a kaafir.*" One (famous) caller said this. He doesn't know what the Book and the Sunnah means. Therefore, it is (upon you) that you learn before you call to Allaah.

The [third matter] is that you have insight of the people you are calling to, the state of the people you are calling to. That which is good for this person isn't good for that person. This person is easy to teach, this one is educated, this one is a philosopher who will argue and debate with you. This one loves encouragement, those people love these narrations they can memorize...

[The shaikh then gave an example of ignorant people who insist on giving khutbas only in Arabic to people who don't understand Arabic, and the shaikh asked, "is this from wisdom? This is devoid of intellect." And the shaikh further gave an example of people who fall into bid'ah by holding a lesson before the Jumu'ah khutbah and the likes of these matters with the excuse of clarifying some mistakes, and the shaikh said, "You're the reason behind the mistakes. Follow the Sunnah. Teach the people what they understand."]

Also know the manner of da'wah, the legislated means of da'wah. How do you call (invite)? This - may Allaah preserve you - was explained by Sufyan Ath-Thawri (*rahimahullaah*): **Wisdom is placing things in their proper place.** This here is hikma.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

"Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islaam) with wisdom and fair preaching, and argue with them in a way that is better..." (An-Nahl, ayah 125)

Because the first way of da'wah is presenting, not to begin with debating. However, present to them Islaam. (A sincere) individual who sees the correct Islaam will accept it. Because us as Muslims, when we leave off Islaam, we become very weak. It's like fish that is taken out of water, it becomes weak. When it goes back in, it rejoices.

So turn to Allaah devoutly; this is Allaah's Fitrah. Allaah says:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

“So set you (O Muhammad) your face towards the religion of pure Islaamic Monotheism Hanifa (worship none but Allaah Alone) Allaah's Fitrah with which He has created mankind...” (Ar-Rum, ayah 30)

So when a person enters into Islaam with the two shahaadas of *La illaha il Allaah Muhammad Rasulullaah* (which means: there is no one who has the right to be worshipped in truth except Allaah alone; and Muhammad is His slave and Messenger), he says (or tries to say) "Al-Hamdulillaah." He feels relief, because he found the missing piece he was looking for, the missing piece of his original creation. The one who disobeys Allaah, then he repents to Allaah (sighs) - he feels relief, at ease. He repented from disobedience. Because sin is not from his original disposition. When he disobeys Allaah and becomes far, he is missing a piece.

So therefore, present Islaam with a good presentation and say a word of truth from your Lord... Don't suck up to the people. He may not accept this presentation of Islaam; he may be sick or stressed. Present Islaam to him when he is in a good state of mind...

A youth came to the Prophet (*salallaahu 'alaihi wa sallam*) and said, "I have accepted Islaam, however I like to fornicate. I like to drink (alcohol)." He didn't say, "No, this is haram; you're a criminal," and so forth. Rather, the Prophet (*salallaahu 'alaihi wa sallam*) clarified to him the harms of zina (adultery), the harms of drinking. What's the remedy to this? Get married. This here is the solution. When we relay the prohibition of something (forbid them something), we give them a remedy. We shut that door [of haram], and open a door [for a halal alternative].

The Prophet (*salallaahu 'alaihi wa sallam*) drew him close to him and whispered to him, "Would you like for someone to fornicate with your mother, your sister, your daughter, your aunt?" Clarify the harms of drinking, the harms of alcohol and intoxicants. This is how you debate with them in the best manner? So if this is unlawful for non-Muslims, then it is also haram for Muslims...

When you speak with your Muslim brother, speak with the speech that will draw them closer - not push them away. Allaah said:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ
وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allaah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.” (Fussilat, ayah 34)

Some of the youth now, they return the evil with that which is worse, so they become enemies. [They actually implement the opposite of what Allaah commands, so therefore they receive the opposite.] This is a mistake...

Third Question: There are some people...who say, 'They don't do anything except attack the scholars and backbite the scholars.' Is this similar to the statement of the Messenger of Allaah (salallaahu 'alaihi wa sallam), "Whoever has said that the people are lost, or destroyed, they're gone, then he is the one who is most gone; he is the most destroyed of them." Does it apply to this hadith the one who criticizes Ahlus-Sunnah like this?

Third Answer: This is a very important question, may Allaah preserve you. We've heard this since the Prophet (salallaahu 'alaihi wa sallam) was sent (people saying)

"Muhammad has come and he's broken off our ties and declared our predecessors to be foolish, and he (insults) our idols."

For this reason, Waraqah bin Nawfal said, **"Anyone (man) who came with something similar to what you have brought was treated with hostility."**

I am going to mention some (matters).

Are the people of the same hearts, or do they have difference among each other? They have difference among each other. Are we the reason? Is Ahlus-Sunnah the reason behind the people differing? The difference between the Christians themselves: the Protestants, the "orthodox." Are we the reason behind their difference? No, we're not the reason. They differed before [Prophet Muhammad was sent]. The difference between the Jews and the Christians, are we the reason why? No. The idol worshippers, the pagans: are we the reason behind their difference? No. Is there difference between the Children of Adam? Of course.

It's upon you to correct this difference and to unify the children of Adam upon the heart of one man. By doing what? Calling to this blessed Religion of Islaam.

If they enter this Religion (correctly), they will be unified.

I swear by Allaah, we are diligent upon that which the Prophet was diligent: we wish for the whole Ummah to enter Paradise - not one Muslim, but the entire Ummah. We wish the guidance for all. I swear by Allaah, besides Whom there is no other true deity.

Allaah said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We have sent you (O Muhammad) not except as a mercy to all of creation." (Al-Anbiya, ayah 107)

The one who doesn't show mercy to the disbelievers should not be a caller to Allaah. So what then about the Muslims? You should think - with mercy - what is the best way to call them? To be like the Prophet (*salallaahu 'alaihi wa sallam*). The Prophet (*salallaahu 'alaihi wa sallam*) stood up one night, asking Allaah:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All- Mighty, the All- Wise." (Al-Ma'idah, ayah 118)

He (*salallaahu 'alaahi wa sallam*) took this from the statement of 'Eesa (Jesus), who made this statement.

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ
قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا
فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (116) مَا قُلْتُ لَهُمْ إِلَّا مَا
أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي
كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (117)

"And (remember) when Allaah will say (on the Day of Resurrection): 'O 'Eesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allaah?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the All -Knower of all that is hidden and unseen. Never did I say to them aught except what You (Allaah) did command me to say: 'Worship Allaah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world)." (Al-Ma'idah, ayah 116-117)

What did 'Eesa (Jesus) say:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All- Mighty, the All- Wise." (Al-Ma'idah, ayah 118)

So therefore it is upon us to learn Islaam. To learn the **correct Islaam**. The **correct Islaam** is the only thing that will rectify the entire world and unify the people. As Allaah said in the Qur'an:

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ
بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

“And He has united their (i.e. believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allaah has united them. Certainly He is All-Mighty, All-Wise.” (Al-Anfal, ayah 63)

Allaah says:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ
بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

“And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'an), and be not divided among yourselves, and remember Allaah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islaamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allaah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.” (Aali 'Imran, ayah 103)

This is regarding the entire worldly life. Therefore be diligent, may Allaah preserve you. Look at the Battle of Khaybar. It was a fierce battle between the Muslims and the Jews. The Jews had great military experience, they had experience in defense (Tatarrus), they had experience with weapons, technology in weapons. They were the minority in the country. For four days, the Muslims could not enter their citadels. On the fourth day, the Prophet (salallaahu 'alaihi wa sallam) gave the banner to 'Ali

(*radiallaahu 'anh*), and he said to him, "Gently proceed, patiently. And then inform them of the rights of Allaah upon them. **By Allaah, for Allaah to guide by your hands one man is better for you than the red camels.**" [Red camels were the most valuable type of wealth.] Now look, they were involved in severe fighting for four days, and what did the Prophet (*salallaahu 'alaihi wa sallam*) say?

"By Allaah, for Allaah to guide by your hands one man is better for you than the red camels."

Because Jihaad is not the goal; Jihaad is a means for calling to Allaah! Jihaad is not the goal. If a person accepts Islaam, there is no fighting. Our objective is to guide (direct) the people. The Prophet (*salallaahu 'alaihi wa sallam*) said,

"By Allaah, for Allaah to guide by your hands one man is better for you than the red camels."

If a kaafir (disbeliever, non-Muslim) dies, how will that benefit us? We don't benefit from a kaafir's death. However, when a Muslim dies...

[The Prophet (*salallaahu 'alaihi wa sallam*) said:]

"Whoever calls to guidance has a reward like the example of the reward of those who follow him, not decreasing their reward in anyway. And whoever calls to misguidance has upon him the sin like the example of the sin of those who follow him, not decreasing their sin in anyway."

The Prophet (*salallaahu 'alaihi wa sallam*) said,

"By Allaah, for Allaah to guide by your hands one man is better for you than the red camels."

Therefore, we should work hard to guide (direct) the people. And to learn - and use - the (legislated) means of da'wah. The students who study in the university (should) study and become strong to guide (direct) others. Each and every person that Allaah guides - by you - is a reward until Yawm al-Qiyammah. The Prophet (*salallaahu 'alaihi wa sallam*) said,

"None of you believes until he loves for his brother what he loves for himself."

Taste the sweetness of Eeman, the correct eeman, the correct salat, the correct fasting, the correct Hajj. The people want this: call them. This is regarding the general affair.

As for a specific matter, the splitting up of the Muslims, then what is the reason behind their splitting up? Look at the sects of the Jews, look at what Ibn Hazm wrote...Giorgani's book, Al-'Awajee, the different modern-day sects, and the likes of these books. Did any of them say the reason behind the difference of the Muslims is holding fast to the Sunnah? No.

[The reasons are:] ignorance, *bid'ah* (innovation), refuting innovation with other innovations, people entering into Islaam as heretics, the Jews plotting, the translation of the books of philosophy and *kalam* (rhetoric)... None of them ever said the callers to the Sunnah are the reason behind separation. How can our Sunnah (of the Prophet) be the reason behind separation when the Sunnah calls people to unite?

Allaah says:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

***"So ask the people of knowledge, if you know not."* (An-Nahl, ayah 43)**

If the people of the Sunnah are the reason behind the people splitting up, then who do we ask? So this (claim of theirs) is incorrect.

These are the same people [the translator was unable to translate the shaikh's next statement, however the topic of the upcoming segment is the **tricks, mantras and deceptions of Sufis in keeping their students ignorant for an evil objective.**] If you wish for your students to follow you like a cow, then make them ignorant of the Sunnah. They will exalt you, follow you, loan themselves to you. For this reason, the Sufis wage war against knowledge, so their students can be their slaves.

There was one student in the college of Arabic Language who informed me, "I used to be a Sufi, and I came to Jami'ah Islaamiyah and I learned the Sunnah and I learned that the only one I could follow was the Prophet (*salallaahu 'alaihi wa sallam*). His

(*salallaahu 'alaihi wa sallam*) statements are accepted without any argument [because he did not speak from desires; it was only revelation revealed to him]. Anyone else's statements can either be accepted or rejected.

"After attending Jami'ah Islaamiyah, I went to my Sufi 'sheikh.' He had a lesson, and I sat at the back of the circle. Then the 'sheikh' said, '*I seek your permission (for) five minutes. I [am] going to visit Allaah, going to the seventh heaven for five minutes.*' [Of course, Allaah is above the heavens and above the 'Arsh (Throne) - above everything.] So the students cried and wept. After five minutes, he returned [to the lesson], and students were wiping and touching him, seeking blessings. The poor, ignorant [students]. The 'sheikh' wanted to go to his house. So he lost his shoes ['shuzuhumma,' Shaikh al-'Aqeel joked in his attempt at English.] Then he said, "*Where are my shoes? Where are my shoes?*" So they started looking for his shoes. So the students said, 'Perhaps you left them at Allaah's Throne.' Listen to this, how weird this is."

The Student of knowledge was smart; he said, "Kick this criminal out. My beloved brothers, he wants you to be a slave of his." Then the ignorant students started saying,

"This is gheiba (backbiting), don't listen to fulan, don't study..."

A Jarh wa-Ta'deel is the main reason for the preservation of Islaam, the knowledge of criticism and grading the narrators. Why was the Torah lost and perverted? Because there was no Jarh wa-Ta'deel... The Christians had scholars, the Jews had scholars. The one distinctive matter is Islaam's golden scale of Jarh wa-Ta'deel. Dr. Sawdha Khalaf made a comparative study: Why was the Torah perverted. Why were the Qur'an and Sunnah the only [revelations] perserved?

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).” (Al-Hijr, ayah 9)

And Bukhari and Muslim; we can swear that the majority of Bukhari and Muslim is authentic. The Dr. said, "I did not find any distinctive matter except Jarh wa-Ta'deel. Their ears were like our ears, their eyes were like our eyes, they loved Islaam just as we loved it, they (also) had scholars who studied, but they had no Jarh wa-

Ta'deel." [Their methodology was:] any statement, write it down, take it, accept it, write it down, take it, accept it...anything.

For this reason, may Allaah preserve you, just as Allaah preserved the Book and the Sunnah, likewise the Sunnah was preserved by means of Jarh wa Ta'deel. If each scholar's statements was accepted, there would be no religion. For this reason, the (true) scholars say, "Whoever follows the strange allowances of the scholars will leave Islaam. If he follows every weak opinion, he will leave Islaam." The scholar's statement - in and of itself - is not a proof.

When someone criticizes someone, compare the speech to the Book of Allaah and the Sunnah. If it's in accordance to the Book and the Sunnah, accept it, because the Prophet (*salallaahu 'alaihi wa sallam*) is the only one [from the creation] exempt from mistake.

Fourth and Fifth Questions: There was difficulty in hearing the next two questions, however, below are some excerpts from Shaikh al-'Aqeel's answers to them.

Excerpts from answers to Fourth and Fifth Questions related to this topic:

The Prophet (*salallaahu 'alaihi wa sallam*) said:

“Whoever has said that the people are lost, or destroyed, they're gone, then he is the one who is most gone; he is the most destroyed of them.”

The Prophet (*salallaahu 'alaihi wa sallam*) said:

“There will never cease to be a group from my Ummah upon the truth, uppermost. They will not be harmed by those who desert them or those who oppose them, until the affair of Allaah - the Blessed and Exalted - arrives, and they are in this state.”

[And after refuting someone in Britain who claimed he was "the Calipha," the shaikh then said:]

I warn you, may Allaah preserve you, that knowledge is taken from the 'ulemma (scholars). Allaah says:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“So ask the people of knowledge, if you know not.” (An-Nahl, ayah 43)

The 'ulemma are the ones who are asked. It's not a condition that the scholar be a professor; no it's not a condition. He must be a student of knowledge upon the Sunnah. White, black, red, Arab, non-Arab [it doesn't matter]. That which is important is he is upon the Sunnah (in 'aqidah, manhaj, character, manner of worship). [If he is,] we take his speech. As Allaah says:

كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

“Be you Rabbaniyun (learned men of religion who practice what they know and also preach others), because you are teaching the Book, and you are studying it.” (Aali 'Imran, ayah 79)

This is the Rabbani scholar, he who teaches the people knowledge. Now, it's like the people are in one village. Now, someone in America, (for example) Hawaaii can call the scholars of Ahlus-Sunnah wal Jama'ah and contact them - from any place - by phone, by internet. It's easy, facilitated now. Al-Hamdulillaah. However, you must make the question clear... The affair is easy... As for the names of the people who have made themselves "muftis," this is not a condition. He has to be a well-grounded scholar; he doesn't have to have the title. ...

* Among the proofs that Du'aa is an act of worship is the Prophet's (salallaahu 'alaihi wa sallam) authentic statement: **Verily Du'aa is worship.** [Abu Dawud]

Among the proofs that Isti'aanah (seeking assistance) is an act of worship is the fifth ayah of Surat al-Fatihah:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).”

Among the proofs that Isti'aadhah (seeking refuge) is an act of worship is the first ayah of Surat al-Falaq:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

“Say: “I seek refuge with (Allaah) the Lord of the daybreak.”

Among the proofs that *Dhabh* (slaughtering) is an act of worship is the 162nd ayah of Surat al-An'aam:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say (O Muhammad): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of all that exists."

Among the proofs that Tawaaf (circumambulation) is an act of worship is the statement of 'Abdullaah ibn 'Umar (*radiallaahu 'anhuma*): **On the day of al-Fath (conquest of Makkah), the Messenger of Allaah (*salallaahu 'alaihi wa sallam*) performed Tawaaf (circumambulation) around the Ka'bah. [Ibn Abi Hatim]**

